

## ملخص

## إسهامات المستشرقين في الجامعة المصرية

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يحاول هذا البحث أن يضع الأمور في أنصبتها الصحيحة، وبخاصة في هذا الموضوع الذي كان وما يزال وهو يمثل جدلية عصبية على الحسم. نظرة العرب إلى المستشرقين في ضوء ما قدموه في خدمة علوم الشرق، وعما إذا كانت إسهاماتهم فعلاً تستحق التقدير، أو أنها ما تزال رهن الميزان. والبحث دراسة متأنية طوخت من خلال عشر مقولات أساسية على جهود المستشرقين في الجامعة المصرية والتي بدأت أهلية سنة ١٩٠٨ ثم حكومية منذ ١٩٢٥ وهي التي تعاقبت على نشأتها وخلال مراحل تطورها ثلاث تسميات الجامعة المصرية، جامعة فؤاد الأول، ثم جامعة القاهرة.

والبحث وإن كان يبلور دور المستشرقين فإنه كذلك يسمح بإطلالة سريعة وموجزة عما كانت عليه نشأة هذه الجامعة والظروف التي جعلتها تستعين المستشرقين ليدرسوا بها بعض المقررات. هذا وقد يهم قارئ هذا البحث أن يلحظ عدداً من الأمور، أهمها:

الاهتمام بالشرق وآدابه ولغته بدأ في جامعة باريس عام ١٥٢٩ ثم في هولندا سنة ١٦٢١ حيث تأسس في كلتا البلدتين قسم خاص للغة العربية، تلاه تخصيص كرسي للفرس نفسه في كل من جامعة أكسفورد وكمبريدج في بداي الربع الأول من القرن السابع عشر. توالى بعدها دوائر الاستشراق وعلى نحو تكثف في كل من: بريطانيا/ إيطاليا أسبانيا/ ألمانيا/ فرنسا/ روسيا/ والولايات المتحدة الأمريكية.

وإذا كانت دوافع المستشرقين تتعدد، فإن الحافز الشخصي كان له دوره أيضاً في هذا المجال. صحيح إن كثيراً من المستشرقين تحامل على الحضارة العربية والإسلامية حيث أخضع دراسة فيها للبحث العلمي وحده، غافلاً أو متغافلاً عن الجوانب القيمي والروحي وهو ما أوقع هذه الكثرة في الأخطاء. ولم تكن الأخطاء قصراً عليهم وحدهم بل تحملها معهم بعض تلاميذهم من العرب والمسلمين كذلك. وعلى جانب مقابل، نجد أن بعض المستشرقين كانوا متعاطفين في دراستهم للشرق، وقد أثمر هذا التعاطف دراسات جيدة، كما كانت إسهاماتهم ملحوظة وقد نخص بالذكر Creswell وهو الذي تعمق في درس الفن الإسلامي والعمارة الإسلامية وترك وراءه أثراً ما يزال في رأى الكثيرين أفضل ما أنتجته القريحة الغربية لصالح العرب والمسلمين. البحث يفجر العديد من القضايا والتساؤلات، ولعل هذا هو الذي يسوغ نشره ويبرر قراءته.

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### **Conclusion:**

**In the light of the previous presentation, one can conclude that orientalist's role and contribution to E.U. shouldn't be denied. I can see that those who charge them for mistakes are right. More likely, those who are sympathetic with them are also right. The first group looked only at mistakes and relate their roles to theology and imperialism, but the second group has found in them so many good examples in dealing with human knowledge in its wider sense. I should advise here that generalization is not acceptable at all. We should examine each work before we say it is right or wrong.**

**Orientalists should be at least credited for inspiring us to be more jealous on our Arab Identity and Islam.**

**Our task is to read and read what others say or write about us. We should be open enough not only to receive or import such knowledge but also to export our ideas and thoughts. This requires us to write in their own languages and try to find a way of media to communicate what we want to the others.**

**In so doing, we put our steady steps on the right track we hope.**

- 4) Most of them refused to print out their lectures, simply because, they believed that the university mission, objectives, and aims are completely different from those of a school. It is not merely memorization but it is rather a practice to take notes, synthesize, compare, analyze, reach to results through reasoning and justification. writing term papers and preparation of research are also very important in the university level. In this context, we quote Ahmed Amin:

School teaches the latest that knowledge reaches to, whereas the university tries to discover further and deep knowledge and also it helps students how to refute an opinion to substitute it for another one. <sup>(19)</sup>

- 5) Orientalist approaches were somehow new if they are compared to what students have already used to.
- 6) Orientalists set out good norms in research and lectures as well, false assumptions and, arbitrary results were to be avoided.
- 7) Orientalists drew Egyptians' attention to the importance of learning foreign languages, provided that he who know another language in addition to Arabic, can see world with two eyes.

**analytical approach based on psychology and sociology, neglecting the historical facts in that point.**

**As we can see in this part, the mistakes were to be committed by the students of orientalist.**

## **X**

**We completely agree that there are some mistakes committed not only by some orientalist but also by some of their followers those who took things for granted.**

**However, one should say that there are also certain strong points that orientalist must be credited for. Among these points lie several good behaviour and university academic norms. Examples for that:**

- 1) Some orientalist asked their students to analyze their lectures.**
- 2) Some of them told their students they were not able to give decisive and final answers to some questions.**

**(They didn't find any harm to say sorry, we don't know).**

- 3) They opened the eyes of their students on some new issues perhaps for the first time. Example for that was melony's lectures or Summer history, Hamorabi Laws, and the history of Assyrians.**

**Mohamed Al-Khudari, a new graduate at Dar Al-Ulm to teach Islamic history.**

**Another battle took place also around that time, the dissertation of Mansour Fahmi on the development of women in Islam. Fahmi made a mark of distinction between Mohammadan instructions and Islamic instructions that would have to appear in a later time.**

**In that, Fahmi was influenced by Levi Proul, Lamance, Renan, Dozi, Welhausen and Perron. Fahmi concluded that the position of women was deteriorated by dressing viel? That prevented them to? Participate in public life. He reached that point on a ground of applying the sociological approach.**

**A third story was Taha Hussein and his concepts of pre Islamic poetry. He fallowed Margoliouth and quoted De Kart in an attempt to apply their technique on a firmly well established Arab and Islamic traditions. <sup>(18)</sup>**

**Muhammad Ahmed Khalaf Allah stired a problem that went on 1947 for discussion under the Egyptian parliament dome, on the art of story in the holly Qur'an. The people of that time gathered that the author quoted his ideas from a Christian called St. Claire who was known by his doubts in the authenticity of the Qur'anic stories. They both said that such stories are for Preaching rather than a piece of history. Khalaf applied in his dissertation an**



## IX

Orientalists' contribution to the E.U. are reported to be obvious. Objectivity and critical approach were to be applied to a great extent. However, this wasn't always right. Some students of orientalists made mistakes when they tried to apply such an approach to things that have sacred place among Muslims. Also, other students took the objectivity as a pretext to dare discussing very sensitive issues in Islam.

In the following, I'm going to cite some of these mistakes, remember that they're the students mistakes rather than the orientalists ones.

Jurgi Zaydan, and so Ahmed Amin went to say that pre Islamic Arabs had taken For Jews the idea of hajj (pilgrimage to mecca), al Dahiyya (sacrifice on the tradition of Abraham), and also the rites of marriage and divorce.

Also, Zaydan alone at that time claimed that the reason for Arabs getting victory in the Islamic conquests must be traced back to their being skillful in horse and camel riding. We ask: what about God's will in that ?!

It's not a mere essential question we direct to Zaydan, because wise students of that time went on strike and E.U. administration was convinced not to hire him. They rather hired sheikh

In order to further verify this historical point, famous historians could be checked such as Tabari, Ya'gubi, Ibn Al Athir, and Ibn Khuldun. In their sources, one can read about the development of political and social status of Arab tribes, their relationship with Persians, their stand towards Damascus and so on and so forth. We've to widely open our eyes to allow them see better the new circumstances resulted from new alleys and clintes that made it possible for all Arabs at that time a very remarkable role in Khurasan. If it's true that there was a conflict between Khurasani and Umayyed people, the Persians alone were not the only people involved, definitely Arabs also participated in such a conflict.

We should conclude here, that the Abbasids were not fanatic against Persians or Arabs, simply because they basically concerned themselves with the Arabs in Khursan, one can also see that the help that revolutionary Arabs obtained for the side of non Arabs was also a factor. This means that non Arabs or mainly Persians were fighting on the two sides. Some of them tend to support Umayyeds, others in the side of Abbassids.

Arabic and Islamic traditions were always dominant: thanks to the Abbassid Caliphs who chased Zandaqa (unbelief), shu'ubiyya (racist) and the like. The example of Baramika is not far from the scene here. <sup>(17)</sup>

came to Egypt. By analogy, Dar Al-Ulum's professor at that early time found that both languages Greek and Latin were taught in the West for their being closer to the modern languages. So old Semetic languages taught in Dar Al-Ulum for their being very close to Arabic.

Some orientalist in E.U. looked at the Abbasid dynasty as an issue of conflict between Arab (governors) and Persians (governed). It was said that they quoted their senior professors in the West such as Noldeke, van Flotine, Welhousen who clearly expressed the idea that Abbasid dynasty was a national Persian revolution against, Arab governors. Whom were considered unfair. As an evidence for that, the majority of Abbassid supporters and clients were Persians. In this context, one should recall the position of purely Arab tribes in Khurasan i.e. a cradle of Abbassid revolution, the fact that was neglected in the orientalists' treatises in general.

Unfortunately, Welhousen's book entitled the Ummayyad Dynasty: Rise & Fall was translated into Arabic and published twice in Egypt. Some Arab historians repeated Welhousen's ideas and thoughts. Among those scholars there were Jurji Zaydan, Ahmed Amin, Philip Hitti, Hassan Ibrahim and Ahmed Shalabi.

## VIII

**To what extent, those orientalists were or were not objective in their opinions?**

**Ahmed Amin was fond of them and he admired their concept of having Arabic literature classified in various and consequent eras. He concluded that such a topic was never known before the orientalists came to Egypt.**

**I wonder, Ahmed Amin was a friend and colleague to Ahmed Al-Iskandary (1875-1938). That latter professor graduated from Dar Al-Ulmn 1898 and taught in that great school for about a quarter of a century 1907-132. more important here to say that Al-Iskandaary had a book of his own in which he presented the Arabic literature according to chronical development across all periods of history.**

**It was reported by so many scholars. That this book appeared in several thousand pages. The introduction that Iskandari wrote to his book was to be compared to Ibn Khuldun's. how then it was assumed by Amin that credit should go only to the orientalists?!**

**(16)**

**The same thing applied also to the Semitic languages. Dar al Ulum initiated a course on that subject, longtime before orientalists**

As for the first topic, he attempted to prove that Arabs are indebted to Jews and Christians by quoting a lot from them as to that point. More likely, he tried also to trace back the Arab civilization to Iranian and Byzantinian elements, so, he wrongly concluded that Arabs were not geniun at all.

As the Arabic expression says, insert poison into honey (yaduss-u-ssumma fil'asal), Guide assumed that some western resources attack Khalid B. Al Walid and Al-Muthanna B. Haritha with less civilized manners. In this context, he appeared to play a role of fair judge. He attempted to prove the link between military techniques of these Moslem leaders and more advanced military institutions well known long time ago in Iran and Bysanta. In a cunning manner, he actually generalized in that direction to the extent that have it include also all Arab and muslin solders. In such a way, he couldn't imagine that the Arabs military advancement is something self inborn in them due to their genuine skills. <sup>(15)</sup>

Santillana wasn't different from Guide. He also tried to prove that the influence of Greek philosophy was strong upon Arab civilization. Such a tendency almost prevailed in almost all the opinions of that group of orientalist.

and sciences. He admitted that Arabs from the beginning were leaders also in these last two fields, however, he stressed the fact that in order for Arabs to excell in these two domains once more, they should be exposed to new ideas coming from the West.

It has been reported that Massignon's lectures dealt with Arab ideas but in European technical terms. Therefore, the subject of numbers in grammar was taught under mathematics, the material under power, life under biology, oneself under psychology, society under sociology, Allah (God) under Anthology. It seems to me that there were no mistakes committed, for Messignon attempted to show his students to what field of study each item should belong. In so doing, he successfully introduced his students to the West contribution attained in the West in those fields, of course side by side with the Arabic connotations. To me, it's a new methodology of that era in Egypt in a more comprehensive manner and encyclopedic and interactive approach. <sup>(14)</sup>

On the contrary of Masignon, I. Guidi adopted a strange approach. He was supposed to teach his students history of Arabs an Muslims, yet he made his concentration on two points:

- a) Religious subjects .
- b) Arab civilization in general.

was affected by Morracon dialect, the thing that made it strange to the ears of Egyptians. His articulation also was affected somehow by French accent upon pronouncing Arabic consonants and words.

Nallino taught Arab astronomy and physics. He also gave some as well as good lectures on the history of Arabic literature. His methodology had two main pillars.

First, is the philological approach that he adopted. His linguistic analysis was remarkable to all. He came to know well verb forms, noun derivatives and the semantics of a sentence.

The second pillar was represented by Nallino's documentation. Each statement he quoted was always followed by the title of a reference, and author. This gave him some scientific dignity and made all of his students trust his knowledge to a great extent.

As for Massignon's lectures, they were centered around the history of philosophical attitudes in Islam. He made a clear link between philosophy and religion in an attempt to apply that technique to the Arab heritage, perhaps for the first time.

Massignon adduced two concepts:

a) Arabs advanced and excelled in the religious studies, whereas they had to develop more and more their knowledge in philosophy

In addition to Cresewell, we shouldn't forget to mention some prominent names (all Britain) Thomas Arnold, New Berry and Jeffery Arberry.

As for the German orientalists, we must mention Eino Littmann whose specialization was philological study in comparative Semitic languages. He was hired in different to teach this topic: three times 1910-1912, 1929, then as a visiting professor on 1948. it's for Littmann, E.U. invited the well known German orientalist. Bergstrasser for whom a new era of the German orientalist activities started a new phase in E.U.

In addition to the Italian, Britain, French and German, a number of orientalists from other nationalities such as Russian: Fladimere Minorsky, Golenischeff and Vikentiev, Spanish: De Glarzeh, Snouck Hurgronje, Dvorak Hangariam, Goldziher, Chick.<sup>(13)</sup>

## VII

The most important orientalist professors at E.U., are Nallino, Juidi, Massignon, Vielt and Santilana. As to their capability of Arabic, Nallino used to lecturing in fluent Arabic as a semi native speakers, so did both Juidi and Vielt.

On the contrary, Massignon and Santilana encountered some difficulty in clearly expressing themselves in Arabic. The first of them had some trouble in grammar, the language of the second



place). His library contained very rare and precious books on the Islamic art and architecture that cover so wide geographical zone extending from Spain to India. Also, he owned a good library collection of primary sources of historians and geographers.

Creswell has asserted the necessity of studying history as a prerequisite for archeology. He added that he spent 48 years in establishing and gathering photos of the most important Islamic monuments that cover the area from Bagdad to Kurdova.

Cresewell was fond of classification of that photos collection, by a way of applying a very unique plan. He found that each page would take his a time between 25 to 30 minutes to define its order in the collection. Since the total number of pages attains 2134 pages, he roughly estimated the effort and time needed for completing that task 1067 hours. This means that he was expected to work for 6 hours a day and for a period of six month span of time.

There is no doubt. Egyptian students got some experience from working very close to him, and also learned a lot about time management and the necessary steps of implementation of the task needed. Needless to say, that his Egyptian students also gained a lot from the data of the important and valuable monuments that he already gathered.

**As for English and French literature, they were given to their own native speakers to teach sometimes in the original language, on other times in Arabic.**

**Locally hired Egyptian professors were only to teach Arabic literature, Islamic history, and history of philosophy. None of these topics were given to non native speakers of Arabic.**

## **VI**

**Although the British occupation was very strong at that time, the role of Britain orientalists was so tiny and less influential, perhaps for several of reasons. First of all, lord Krummer was so stubborn, fanatic and incooperative towards the establishment of E.U., secondly, king Fouad didn't speak English well, the thing that made impossible any cultural contact, especially his majesty was the king of a country already occupied by British troops.**

**We refer at that fact, with the exception to a very diligent Britain scholar i.e. K.A. Creswell who was interested in studying the Islamic architecture and he should be truly credited for the establishment of the department of Architecture and old monuments in the E.U.**

**Creswell home library and the studio annexed to it were called al harm (sacred place). He used to call them Harmi (my sacred**

Italy encouraged that idea and took very positive initiatives. She has already agreed to pay its professors (no other country did the same).

Italy also provided the Egyptian University with five hundred volumes of primary and secondary academic resources. In addition, she sent Dr. Fago one of the most famous professors of Italy University to make the necessary arrangement as to book classification in the newly established library of the E.U. <sup>(12)</sup>

Those Italian university professors had a long time of experience to teach some Arab and Islamic topics as well as a survey of the old history of the East. Among those professors, there were I. Guidi who taught pre-Islamic history courses; C.A. Nallino who taught both the Arab history of astronomy and history of Arabic literature mainly classical; David Santillana who was interested in teaching the effect of Greek philosophy upon the Islamic thought; G. Meloni who taught history of Sumer, Hamorabi Laws, and history of Assyrians.

We should note here that in spite of the fact that Italian professors were brought to Egypt, the Italians were asked only to teach specific religions and/or historical topics rather than teaching their own literature

That university started in 1908 (Ahliyya) non-governmental, 17 years later, it has become governmental on 1925. Egyptian faculty and administration found it important, hesitate to say useful, to ask help from see orientalist to take part in teaching certain courses. <sup>(10)</sup>

In the following five essential points are to be discussed. These points can be summed up as fallows :

- The need for oriantalists in E.U.
- Their nationalities.
- Fields of study they taught.
- Their methodology and attitudes (right/wrong).
- Their influence upon Egyptian scholars.

In order to brief the readers on these points, we must recall back the position of the Egyptian university upon classes started on 1908. a decision was made to send abroad graduate missions to study for ph.Ds. Since that type of arrangement was supposed to take some time i.e. 4 or more years, the only solution was made by the prince Ahmed found to borrow some professors from abroad, mainly Italians. <sup>(11)</sup>

Most recent attitudes have been also repeated. Dr Mohamed al Bahiyy from Azhar university inspired by the most famous critical editing Scholer Mahmoud Mohammad Shakir violently attack orientalissts no matter the reason was. Naguib Al-Aqqi wrote 3 volume book entitled in Arabic al Mustashriqoun (Orientalists) in which he shows how important their role was and to what extent they should be credited for their contribution to both Arabs and Muslims as well. <sup>(9)</sup>

## V

In the following parts, the role of orientalissts in the Egyptian university E.U. (Later Cairo University) is highlighted. Provided that this role was proceeded by their roles in the other domain or even their stay in Egypt. Edward lane for instance came to Egypt in three visits 1825, 1833, 1842. he wrote an habits and traditions of Egyptians. His book is selective in a way.

Similarly, Edward Herry Palmer who visited Egypt in 1882 as the senior translator of the British Forces. more likely Charlez Watson a well known linguist. worked as a commander of the Egyptian army for several year. Both of them contributed to the field of Arab culture.

All that mean that the orientalissts contacts in Egypt had been known even before the establishment of the Egyptian University.

#### IV

We must take this opportunity to see things in a more objective way. This teach us to avoid generalization or even to repeat the common opinions that always take the opposite direction to orientalists. First of all, noone is able to convince that all of their efforts are on the wrong direction, simply because at least some of them have objectivity wrote interesting treatises that one can admire and appreciate. Among those scholars there are De Khuie, Miller, Brocklmann, Acsin Plathious, Niclahlson, Valzer, Erwin Rosenthall, and Paul Crows.

It seems, whether true or false, that some Orientalists Islam deal with Islamic issues only from the scientific point of view. Spiritual aspects were somehow neglected in their discussion. So many books are written on these issues in an attempt to show what is right and what is wrong. A list of these works are adduced in the final bibliography of that paper. <sup>(8)</sup>

It's very interesting to register here two diversive opinions of 1942. Harawi says that harm that Moslems get from orientalists is more than benefits. Contrary to that, Zaki Mubarak asserts that the opposite is quite true because orientalists have served to Arab culture to a great extent.

**It's really a reversible logic. Once we examine the Arab medieval period across the European renaissance, one can find that Europe was and still indebted to the Arab in most branches of knowledge. Europeans relied on the Arab and Islamic heritage for a period of time. It's a fact that Greek and Hebrew were resurrected only through Arabic.**

**Other examples are still in our list in this context. For instance, in the domain of Arabic language and literature, it is true that orientalists have contributed a lot as to the extensive study of Arabic roots, words and their relations to the other Semitic or old languages. They study also Arabic grammar, phonology, philology, prosody and, lexicography. They should be credited for the indices they produce but we should Vito their concept about Arabic borrowing, for they limited that to only Arabic, which is not historically true. <sup>7)</sup>**

**Orientalists also have contributed to the fields of vernaculars or dialects, local and region slang that have to do with folklore i.e. phenomena that are always subject to developing. This could be argued on the ground that Arab and Islamic civilization tend to have common and mutual characteristics rather than diversity.**

They said so, on the assumption that non-Arabs started to play roles in respective generations and times.

As for the sciences of Arab and Islamic civilization , orientalists also introduce us to some untraditional concepts. Examples to that, philosophy, they assert, was transferred to Arabs from old Greek either directly or through some Assyrians. <sup>(5)</sup>

### III

Under the umbrella of philosophy, spring out, they say, arithmetic , astronomy, astrology, physics, chemistry, biology, planting and agriculture, irrigation, science of mines and metals, associated and related sciences to medicine, arts and what annexed to arts such as calligraphy, drawings, decoration, architecture, textile, music including melody signing, and the like. Orientalists attempt to prove, that all these branches should be traced to its wider sense philosophy in its wider sense.

It is obvious therefore that they seek to first elevate the value of Greek philosophy, secondly to diminish the role of Arabs and Moslems in an attempt to ignore or completely neglect the Arab contribution and initiatives in this regard. <sup>(6)</sup>



In Islam, orientalisists focused on pre-Islamic period, biography of the prophet Mohamed as reflected in the early Arabic primary sources. Moreover, they touched upon certain argumentative topics as to dogma, theology, Sufism, as well as the extravagance in some early sects religious or theological (Firqat Islamiya) especially Sh'a'ites and Batineya group.

Along with the same stream, they wrote on Islamic treatises, its primary sources, Muslim jurists (Fuqahaa), their trends and attitudes, points of differences and argumentation among them, and they also stressed on the Islamic penalty law (Uqubat or Hudud).

As to the Arab and Muslim history, orientalisists were more concerned about Arab history books, the matter of authenticity, sources, events, in addition to the history of Islamic battles (Ghazawat) and conquests (Maghazi or Futuhat).

They gave more attention to the well known historians such as Tabari, Ibn Al-Athir and Ibn Khuldun.

The Arab history as seen by the orientalisists is restricted only, they say, to the era of Prophet hood the four righteous Caliphs, Umayyads and Abbasids.<sup>(4)</sup>

**Professor Mohamed Kurd Ali president of Damascus scientific academy puts it in the following words: We Moslems surely work for the interest of our own countries and religion, therefore, we shouldn't expect that orienalists behave differently. They were also loyal to their countries. <sup>(3)</sup>**

**In the light of this statement, we can gather a point on the common dualism in both West and East. In the West, their were theology and imperialism, whereas in the East Arabacism and Islam. This in way, could shed some light on the answer of the question that has been already raised.**

## **II**

**Orientalist contribution has spread out to include :**

- a) Islamic and historical studies. .**
- b) Language and literary studies .**

**In Islamic studies, orienalists wrote and published books, treatises, held conferences, issued periodical journals, documentary pamphlets, prepared indices for Arabic manuscripts as well as other printed books. In addition, they established certain specialist libraries that had to do with knowledge marketing and experience exchange.**

**The early department of Arabic language was established in the University of Paris 1539. A rival chair was designated in Lieden Holland 1613. It was no longer in the first quarter of 17<sup>th</sup> century, until two other chairs were assigned for almost the same purpose in Oxford and Cambridge.**

**There were seven Units for orientalist activities and tasks that exist in Britain, Italy, Spain, Germany, France, Russia, as well as in the United States of America. The oldest of them all were Britain, Italy, and Germany, whereas the latest was the circle or Unit existing in the USA.**

**Does orientalism means imperialism in its bad connotation? <sup>(2)</sup>**

**It's not an easy question to answer. However, one can see so many factors that activated the orientalist work. Among those factors, there are:**

**Religious, political, scientific, commercial, economical, or even personal. Even though one can't neglect the fact that those early orientalists undoubtedly felt some loyalty towards their countries. So, they were ready to contribute two things at a time:**

- a) To set forth the knowledge they obtained to serve their countries' objectives.**
- b) To work as consultants who saved no efforts to make their experience and feed back in the service of their countries.**

**The Orientalists Contribution  
To  
The Egyptian University (E.U.)\***

**" We Arabs surely work for the interests of our own countries,  
why then we do expect others or mainly orientalist behave  
differently?!"**

**Mohamed Kurd Ali  
Ex. President of the Arab  
Scientific academy  
In Damascus.**

**I**

**In its wider sense, orientalism means the interest of some  
Europeans in the East: its literary heritage, knowledge,  
civilization as well as its history.**

**Orientalism simply started as a result to contacts between East  
and West. Such a start appeared to be firstly political or military  
or both. However, we can't ignore some positive aspect i.e. the  
intellectual element that has started and still at work.**

**Regardless the factors or even the results of that type of contact,<sup>(1)</sup>  
what remains real is the West interest in Arabic and Islamic  
studies as a whole.**

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**\* Ahmed Taher Hassanein, professor and Chairman of Arabic Language  
Department, University of Egypt for Sciences and Technology.**